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ABSTRACT

An instrument structured around Kenneth Burke's "dramatistic pentad" (agent-act-scene-agency-purpose) was used to analyze and compare children's stories in Indian and Canadian fourth, fifth, and sixth grade reading series. The selections included 77 stories from the Madhya Pradesh, India, reading series and 196 stories from two reading series used in Ontario, Canada. Overall, the study had important methodological implications for the analysis and evaluation of children's reading materials. The data revealed several differences and similarities across the reading series, including the following: (1) Adults outnumbered children in the Indian sample, with the opposite true in the Canadian sample. (2) Both literatures were male dominated. (3) Group agents figured more often in the Canadian than in the Indian stories. (4) Neither sample accurately reflected the society's present occupational and political structure. (5) There was no dominant act-motif in the Ontario readers, while many of the Indian stories depicted the acts of doing good, survival under difficult circumstances, and achievement of one's aim. (6) Acts involving deference to another person, usually an authority figure, occurred substantially more frequently in the Indian than in the Canadian sample. (7) Canadian stories were more likely to happen within one setting, while Indian stories tended to combine spaces, such as nature with home. (8) Canadian stories tended to show recreational aims, while Indian stories tended to show moral aims. (RL)

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LITERATURE IN THE READING TEXTBOOK:
a comparative study from a sociological perspective

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This paper is based on the author's Ph.D. dissertation completed at the University of Toronto in December 1980. The original title of the dissertation is: "Literature in the School Curriculum: A Comparative Study of the Literary Materials Approved for Use in Grades Four, Five, and Six in Madhya Pradesh, India, and Ontario, Canada." The dissertation was completed under the advisorship of Professor Bryant Fillion, Department of Curriculum, The Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, M5S 1V6, Canada.

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LITERATURE IN THE READING TEXTBOOK:
A COMPARATIVE STUDY FROM A SOCIOLOGICAL PERSPECTIVE

This study consists of a sociological analysis of the literary materials used for developing children's reading in grades four, five, and six in Madhya Pradesh, India, and Ontario, Canada. The purposes of the study were to develop and apply a method of analysis that would permit the identification and comparison of prominent symbols of social relationships used in children's reading materials.

It is important to examine literary materials from this perspective because literary texts invite the reader to participate in a system of social relationships portrayed by means of symbols. By selecting and representing certain images and ideas out of the social repertoire of symbols, the writer prepares the audience to act out these forms in their own lives (Burke, 1945; Duncan, 1969). Values, norms, and attitudes are born in the symbolic phases of action: "The symbolic representation of some object or event . . . invites us to feel such emotions as would be associated with the actual object or event" (Burke, 1945;

p. 236).

While reading a literary work, such as a story, children participate in the 'sociodrama' (Duncan, 1968) symbolically portrayed in it, and thus make a dramatic rehearsal of the roles played in real life. Mass reading of literary texts creates common spheres of individual participation, and thus generates a system of symbolically represented behaviours. The task of the investigator is to discover this system of symbols in order to explain the function of literature in a society.

In this study, the reading textbook was treated as an anthology of 'sociodramas' in which members of society are given distinct roles. The stories and one-act plays anthologized in the Hindi textbooks of Madhya Pradesh and the English textbooks of Ontario were analysed from a symbolic interactionist perspective. An instrument of analysis was developed for this purpose with the help of H.D. Duncan's work on the role of symbolic forms in society (Duncan, 1962; 1968; 1969).

Review of Research

Schcol textbooks have been a subject of much interest and controversy in both India and Canada. In India, a number of publications are now available that outline procedures for manufacturing and evaluating textbooks, including McCullough's monograph (1968) which describes the process by which the reading series published

by the National Council of Educational Research and Training (NCERT) were prepared. Studies of the content of textbooks, however, are few. Elder (1971) analysed Indian textbooks to determine the extent of decolonization in their content. Kakar (1971) used a social psychology framework to study the theme of authority in social relations in India as represented in stories included in children's textbooks. Kalia (1979) has made the only available study of sexism in Indian textbooks. Kumar (1978) identified several traces of feudal and neo-colonial values in primary school textbooks of northern India.

Important studies of Canadian school readers have been made within the recent years by Batcher et al (1975), Lorimer et al (1977-78), and Sheehan (1979). Batcher et al (1975) made a study of bias towards females in the language readers approved for use in Ontario. Lorimer et al (1977-78) analysed the content of the Copp Clark and the Holt series with the aim of identifying the social values conveyed in the stories. According to this study, textbooks portray "a hierarchically ordered world . . . a world which is filled almost exclusively by white nuclear families who all live the same kind of life" (p. 72). Sheehan (1979) made a historical comparison of old and new elementary readers. Until the thirties, she says, the primer had the same importance at school that the television now has at home. The content of early school readers encompassed a wide range of literary writings, whereas in the readers

that were written from the late thirties onwards, "good literature was sacrificed for technical control" (p. 81)— a situation that remained unchanged until quite recently.

What is lacking in these Indian and Canadian studies, as well as in several studies made in other countries, is the attempt to interpret the findings of content analysis with the help of socio-cultural data. Such an attempt was made in the present study by, first, collecting information about the demographic, educational, and cultural background of Madhya Pradesh and Ontario, and, secondly, by using this information as a basis for interpreting the findings of the analysis.

Samples

The analysis presented in this study was confined to literary materials in prose. Most of these materials are short fiction, including myths, fables, and short stories. The few one-act plays that are anthologized in the textbooks were also included. In the discussion given below, the term 'story' will be used interchangeably with 'literary material'. The decision to analyse only prose materials was made on two grounds: first, reading textbooks allot most of their space to prose; and second, reading instruction in elementary schools is focused on prose (Charlesworth, 1977).

In Madhya Pradesh, the Bāl Bhārti series, published by the Madhya Pradesh Textbooks Corporation, and the reading series designed by the NCERT provided an adequate coverage

of the reading materials officially prescribed for use in classrooms. In the case of Ontario, the choice of the Nelson Language Development Reading and Ginn's Starting Points in Reading series was made on the basis of their reputation as the two most popular among the officially approved series in the province. All self-contained selections of prose fiction and one-act plays were included in the two samples. The total N of selections for Madhya Pradesh and Ontario was, respectively, 77 and 196.

Instrument of Analysis

Figure 1 here

The Social Relationships in Children's Stories (SRCS) instrument is structured around the 'dramatistic pentad' proposed by Kenneth Burke (1945), and later recommended by Duncan (1962) as a means to study the structure of symbolic acts. The pentad consists of five elements: agent (the person, or the kind of person, who performed the act depicted in a story); act (what took place in thought or deed); scene (the situation in which the act took place); agency (the means used in the performance of the act); and purpose (the aim or audience to which the act was addressed).

The five elements offered a compact and adequate structure for developing an instrument which could be used as a means of tracking and comparing the patterns of social

interaction symbolized in two distinct sets of children's reading materials. The first step towards designing an instrument was to develop specific categories, within the purview of the five elements, that would reflect the characteristics of the literary writings available for children in Madhya Pradesh and Ontario. This task was accomplished through trial analyses of small randomly selected samples of the two sets of materials with the help of tentative categories. These categories were reviewed after each trial analysis; the ones that were being applied too widely were refined by further subdivision, and others that were being used rarely were dropped or collapsed into larger categories. For instance, 'community' and 'institutions' were treated as one category under both agency and purpose during the trial runs. On the other hand, spaces such as 'bazaar', 'park' and 'street' were earlier regarded as separate categories, and were later collapsed into one category labelled 'socially shared spaces' (category 2 under item 3.1).

Method of Analysis

Each selection in the two samples was read, and its agent, act, scene, agency, and purpose were recorded on the SRCS. The descriptive data recorded under the act element were classified, by a process of successive abstraction, into ten types (see Table 2 below), so that the act in each selection could be classified under one

category alone. The Statistical Package for the Social Sciences (SPSS) was used to obtain the total frequencies of the categories under all five elements. Under items 3.1, 4, and 5, in which the SRCS instrument allows the choice of a constellation of categories (i.e. two or more categories), the frequency of distinct constellations was determined by a 'compute' operation. These frequencies were plotted on matrices, and the interaction among the categories was measured. The matrices were also used to classify the constellations into simpler types by the technique of 'pragmatic reduction' (Carney, 1972), and all the units in the two samples were recoded according to these types. With the help of these recodings, the agent data were crosstabulated with the data for act, scene, agency, and purpose.

Reliability

To check the reliability of the codings resulting from the use of the SRCS instrument, 20 randomly selected stories from the Canadian sample were given to another coder, along with a description of all the categories. Out of the 180 categories she selected, 145 or 80.5 per cent were the same as selected by this researcher. The reliability of the classification of acts was tested by asking five staff members of a school to classify 15 randomly selected summaries from the Canadian sample into the ten types of act. Three of these judges made 10 choices that

were the same as those made by this researcher, and the remaining two judges made 9 such choices.

Findings and Discussion

Agent

The distribution of the six categories used under agent shows that the two samples differ in a statistically significant way. Adults outnumber children in the Indian sample, and the opposite is true for the Canadian sample.

Table 1 here

The proportion of adult agents for both sexes is higher in the Madhya Pradesh sample, while in the Ontario sample child agents have a higher proportion in both sexes. In this respect, each sample reflects certain characteristics of its society's traditional child-rearing practices. In the Indian society, adult control over children increases during the latency and puberty years (Mamdani, 1972; Pandey, 1977), and Indian textbooks used in grades four through six (ages 9-12) provide children with opportunities to identify with adult behaviours. In North America, it is during this period that adult control on the child's daily routine begins to slacken, and peer-bonds become stronger (Erikson, 1963). The reading materials used in Ontario schools provide their readers with symbolic roles reflecting their own age-levels.

Both literatures are male dominated. In the Indian sample, 57 per cent of the stories have a male agent whereas only 15.5 per cent of the stories have female agents. In

the Canadian sample, the proportions of stories with male and female agents are, respectively, 51.5 and 18 per cent. Furthermore, since women outnumber girls in the Indian sample, Indian girls are disfavoured both because of sex and because of age. In the Canadian sample, although women are present in a number of stories, they appear primarily as minor characters. In his psychoanalytic study of childhood in India, Kakar (1978) shows how the female adult, particularly as mother, is treated as an object of fear and veneration in Indian mythology and society, while the female child is an object of rejection. In North America, sex-role segregation in childhood has been a subject of considerable attention, but there is little evidence to say that daughters are less valued than sons, as is the case in India. Moreover, division of sex roles and unequal distribution of power in the social structure are likely to be less directly influential in a 'child-centred curriculum', as the Ontario curriculum is often described.

Non-humans are depicted as agents more often in the Indian than in the Canadian literary materials. In many Indian stories, non-humans perform allegorical roles, leading to insights for moral or practical conduct. Most of the Canadian non-humans agents are household pets. This distinction reflects the cultural conditions of the two societies: in the largely rural and oral society of Madhya Pradesh (84 per cent of the people live in rural areas and 22 per cent of the total population is literate), non-humans

are a part of the mythopoeic consciousness, whereas in the literate, urbanized (over 80 per cent of Ontario's population lives in urban centres), and largely middle class (Porter, 1965) society of Ontario, non-humans perform a specific and subservient role.

Group agents figure more often in the Canadian than in the Indian stories. In most of such Canadian stories, the group consists of children, often both boys and girls though there are more all-boy groups than all-girl groups, suggesting that group behaviour is considered unusual for girls. In the Indian literary selections, no story shows children in a group-agent role, indicating an emphasis on individual responsibility. Performance in a group depends on peer-relations which are seldom given prominence in the Indian stories. This feature further explains the high proportion of adult agents in the Indian stories. The reading materials used in the Madhya Pradesh schools discourage a peer-relation between the reader and the agent.

In neither sample is the society's present occupational and political structure accurately reflected. Several of the Indian agents have status denominators reflecting the monarchical structure that Madhya Pradesh had during its long pre-colonial and colonial history. Traditional occupations, such as farming and fishing, are present, but modern occupations, such as technical or industrial jobs, are very rarely depicted. In the Canadian stories, a number of traditional as well as technical occupations are

represented, but hardly any service jobs. The aristocracy and the industrial workforce are both rarely shown. Minorities are represented in fewer stories in the Madhya Pradesh sample than in the Ontario sample. Although 20 per cent of Madhya Pradesh population have tribal backgrounds, such backgrounds are shown in only two selections, one of which is a myth. In the Canadian sample, the only cultural groups that could be identified as distinct minorities in a number of texts are the Eskimos and the native Indians, easily identified because they are shown mostly in folktales, and almost inevitably in their traditional roles as trappers and hunters.

Act

The act performed by an agent was recorded in the form of a one-sentence summary of the plot, and the summaries were later classified into ten types of act.

Table 2 here

The labels used in this classification reflect only the paramount act depicted in each type of story. The main advantage of recording descriptive data under act, and only subsequently abstracting these data into categories, was that a direct linkage was retained with the stories. The main difficulty involved in this procedure was that of finding suitable labels for each stage of successive abstraction.

One fourth of the Madhya Pradesh stories depict the

'doing good' type of act which usually involves a self-sacrifice--to the point of risking or actually losing one's life--by the agent. Self-sacrifice is an important ideal of feudal life, and applies particularly to males, as Lannoy (1971) has pointed out in his study of Indian culture. Two other types of act that together account for one-third of the Madhya Pradesh sample are: 'survival under difficult circumstances' and 'achievement of one's aim'. The agent's survival under difficulties, which are often caused by an oppressive enemy or unforeseen developments, rarely involves struggle, hard work, or judgement. Only one story, where the agent is a housewife, offers such behaviour. Most frequently, the agent depends on the success of an imaginative idea and good luck. Under 'achievement of one's aim', the agent's aim involves a moral or intellectual pursuit more often than the attainment of a desired object.

A prominent feature of the distribution of acts in the Ontario sample is that no single type covers even one fifth of the sample, suggesting that there is no dominant act-motif in the Ontario readers. The four types of act which together account for about two thirds of the sample, and which are almost equally distributed are: 'doing good', 'achieving one's aim', 'making a choice', and 'responding to coincidences'. The first two of these are among the prominent types of act portrayed in the Madhya Pradesh readers, but the way in which these acts are performed by Ontario agents is different. Doing good in the Ontario

stories typically involves a concerned gesture or some extra effort. In one story, for example, two university students, on their way to a Christmas supper, take the time and trouble to rescue two homeless cats. Acts involving achievement of one's aim often involve mastery of a skill or the possession of a desired object.

Acts in which the agent makes a choice lead to good and bad in almost equal proportions in the Ontario textbooks, whereas in the Madhya Pradesh textbooks such acts appear in less than 8 per cent of the stories, and almost always lead to a tragic ending because the choice made by the agent is the wrong one. Stories involving a passive role for the agent in the face of coincidences or supernatural occurences account for a smaller proportion of the Indian than the Canadian sample. This suggests a stronger emphasis on individual responsibility than we can find in the Canadian stories, although the greater responsibility invested in the Indian agent does not necessarily accompany greater choice or freedom.

Acts involving deference to another person, usually an authority figure, occur substantially more frequently in the Indian than in the Canadian sample. Revenge is rarely featured in either of the two sets of literary materials, and the same is true of acts consisting of struggle against an evil force. Apparently, such themes, which abound in popular literature written for children in both countries, are considered unsuitable for textbooks in both societies.

Images of routine life, as in essay-type stories, are also restricted to a small proportion of stories in both samples.

Scene

A primary classification was made to distinguish rural (including small town) from urban locations symbolized in the texts. The distribution of these milieux in the two samples does not differ significantly, and in neither case does this distribution reflect the demographic reality.

Table 3 here

Over 80 per cent of the people of Madhya Pradesh live in rural areas, and over 80 per cent of Ontario's people live in urban areas, yet a greater proportion of the Indian than the Canadian sample symbolizes an urban milieu.

A more specific system of classification was developed to categorize the spaces in which writers place their stories or plays. The overall frequency of these spaces is shown in Table 4. Combinations of these categories were reclassified into five mutually exclusive types of scene, and the frequencies of these types is represented in Table 5.

Table 4 here

Table 5 here

In both samples, home and nature are the most frequently used spaces, and work locations are the least

frequently used space. However, stories in which the action is confined to home comprise less than one fifth of either sample. A number of stories use home as a starting point, and reach their climax elsewhere. Agents of these stories often leave home to seek and face challenges of the world outside, and to grow up in the process. Institutional spaces, on the other hand, are typically found in both samples in the middle or towards the end of stories, suggesting that institutions are associated with the resolution rather than the initiation of acts. Some of the institutional spaces used in the Indian stories are: king's court, battleground, and temple. The hockey arena, town hall, and the police station are some examples of institutional spaces used in the Ontario sample. The school figures in very few stories of either sample.

In the Canadian stories, the action is more likely to happen within one setting, and several stories end in the same locale where they start. In the Madhya Pradesh textbooks, there is a tendency towards combination of spaces. In several Indian stories, nature is used in combination with home or socially shared spaces. In Canadian stories, these spaces are unlikely to be used contiguously.

Table 6 here

Table 7 here

Scene is essentially a framing device in narrative or dramatic materials. Framing of space has been used by Bernstein (1975) as a basis for studying the distribution of power and control in society. Indian stories have a 'weak framing' symbolizing a weak classification of space, whereas Canadian stories tend to have a 'strong framing', suggesting a strong classification of space. According to Bernstein, weak classification of space is usually associated with explicit distribution of power, and strong classification of space is found in societies in which power is distributed in an implicit manner.

Stories which reflect a foreign milieu (outside India in the case of Madhya Pradesh, and outside Canada and the United States in the case of Ontario) are 10.3 per cent of the Indian sample and 13.7 per cent of the Canadian sample. In both samples, most of the stories set in foreign countries depict life as it was in olden days. Foreign milieux are thus associated with exotic and quaint ways of life. Translations of contemporary children's literature of foreign countries are apparently overlooked by textbook editors in both Madhya Pradesh and Ontario.

Agency and Purpose

These two elements provide a means to sort out what Harvey (1965) calls the "web of human relationships in which any single character must be involved" (p. 52). The agent's own personality is a part of the web. In addition to the agent's personality, four categories of

social sub-groups were distinguished in the SRCS instrument: family, peers, community, and institutions. Under agency, these sub-groups function as resources or means used by the agent. Under purpose, they form the audience to whom an act may be addressed in symbolic interaction or who legitimize the act.

The overall frequency of all the categories used under agency and purpose is represented in Tables 8 and 9.

Table 8 here

Table 9 here

Keeping the four social sub-groups in focus, the constellations formed by the agency and purpose categories were classified into eight mutually exclusive types of agency and purpose, and these types are represented in Tables 10 and 11.

Table 10 here

Table 11 here

The agent's own personality is the most frequently used agency in both samples, although it is mostly used in combination with other available agencies. The agent's personality or 'self' is also the most frequently used category under purpose in both samples, and in this role too

it is used mostly in combination with other sources of purpose. The overall occurrence of the agent's personality as a category is greater under agency than under purpose in both Indian and Canadian stories, implying that agents in both literatures are called upon to use their personal resources more often as a means to perform an act than as a context for deriving a sense of purpose.

Family appears more frequently than any other social sub-group under both agency and purpose in both samples. However, the family's role is more distinct in the Indian stories under purpose, and in the Canadian stories under agency. In other words, the Indian stories symbolize family as the context in which the agent seeks a purpose, whereas the Canadian stories symbolize family as the agency that often assists the agent to achieve a purpose established elsewhere. Peers have a wider and more distinct role in the Canadian than in the Indian stories, especially in establishing purpose. In a number of Canadian stories, the agent's peers act as the only source of purpose.

In both Indian and Canadian stories, but more so in the former, community and institutions have a more distinct role under purpose than under agency. Stories where they both appear in either role are few in both samples, suggesting that their roles are similar and do not overlap. The main function of community and institutions in both literatures is to provide an audience that acknowledges, evaluates, and thereby legitimizes the agent's performance

of an act:

> That night Matthew slept alone in his bed, but there was a new kind of a look on his face. He felt like a a different boy. A hero! That is what the newspaper man had called him.
>
> --"Aunt Agatha, There's a Lion Under the Couch!" in Ginn, A/1

> Mālavjī (a boy): I promise that as long as I am alive I will not hesitate to serve the motherland.
>
> Shivāji (emperor): Brave son, this is what I expect from you.
>
> --"Kṣamādān" in Bāl Bhārti, 4

Recreational and moral aims present a sharp contrast between the two samples. A greater proportion of the Canadian than the Indian stories show recreational aims, but the opposite is true for moral aims. Moral aims are not only shown more often in the Indian stories; such aims often appear in the absence of personal ends (see Table 12).

Table 12 here

Interrelationships

Interrelationships among the five elements were traced by crosstabulating the six agent categories with the ten types of act (Table 2), the five types of scene (Table 5), and the eight types of agency (Tables 10 and 11). This process offered a means to see in what respects the act, the scene, the agency, and the purpose are related to the agent.

'Achievement of one's aim' is more proportionately distributed than any other major act among the different types of agents in both samples. We can say that this act forms the core theme of both Indian and Canadian school readers, in the sense that all types of agents are given a near-optimal share in the performing of this act.

Nature as a scene is symbolically associated with male agents in both samples. In the Indian sample 16 per cent of the male agents, and in the Canadian sample 28 per cent of the male agents act in an outdoor or natural setting. The corresponding proportion for female agents are, respectively, 8 and 17 per cent in the Indian and the Canadian samples.

In both samples, more than half the stories in which the agent is not assisted by any social agency have male adults in the agent role. In the symbolic structure of both literatures, acting without the aid of 'significant others' is, thus, associated with being male, and especially an adult male. Peers are an important agency for child agents in the Ontario sample, but they are rarely shown in the context of a child agent in the Madhya Pradesh sample.

Men are shown in both samples more frequently than any other type of agent deriving their sense of purpose from their own motivation or aims. Community and institutions, separately or in combination, figure more frequently under purpose than they do under agency in both samples. In the Indian stories, they appear more often when the agent is a

male adult, suggesting that a wider range of social encounters is available to a man compared to a child. In the Ontario sample, community and institutions are often shown in the context of boy agents but hardly ever when the agent is a girl, suggesting that boys encounter a wider audience in the Canadian stories than girls do.

Implications

The study has important methodological implications for the analysis and evaluation of children's reading materials. It demonstrates that the function of a symbol depends on its associations with other symbols that accompany it in a text, since it is in these associations that values arise. Examining a text to find out how many times a particular symbol appears does not reveal the function of that symbol, and consequently provides no basis for attributing a value or message to the symbol. Moreover, the role of a symbol used in a literary text cannot be adequately considered within the perimeter of the text alone, but only in the context of the actual social conditions in which the text is being disseminated through a system of communication, such as the school curriculum.

The method of analysis used in this study implies that the function of literary readings in children's lives cannot be fully appreciated without taking into account the symbolic, communicative aspect of literary texts. The role of literature in the child's development extends well beyond its immediate usefulness for linguistic development and for improving skills of reading and writing. The reading

of literature provides children with a repertoire of symbolic social behaviours and attitudes. A sociological orientation is helpful in analysing the program of socialization that a set of literary texts might offer to children. It is important to examine literary texts in this way because literature is one of the most widely used media of symbolic communication.

TABLE 1

AGENTS

(Figures in brackets indicate proportion of total N in per cent.)

	Child		Adult		Non-human	Group agent	
	Male	Female	Male	Female			
Madhya Pradesh	12 (15.5)	4 (5.1)	32 (41.5)	8 (10.3)	15 (19.4)	6 (7.7)	
Ontario	52 (26.5)	27 (3.7)	49 (25)	9 (4.5)	25 (12.7)	34 (17.3)	X^2=19.65 df=5 p<.01

TABLE 2

ACTS

(Figures in brackets indicate proportion of total N in per cent.)

Type of Act	Madhya Pradesh	Ontario	
1. Acts involving an attempt to survive under difficult circumstances	14 (18.1)	12 (6.1)	
2. Acts involving encounter with evil characters	3 (3.8)	7 (3.5)	
3. Acts of revenge	3 (3.8)	3 (1.5)	
4. Acts which consist of doing good	19 (24.6)	32 (16.3)	
5. Acts in which achievement of one's aim is involved	13 (16.8)	32 (16.3)	
6. Acts performed out of deference to another	8 (10.3)	7 (3.5)	
7. Acts in which making a choice leads to results	6 (7.7)	32 (16.3)	
8. Acts involving routine life situations	5 (6.4)	17 (8.6)	
9. Acts in which the agent responds to a supernatural/fantastic character/experience	2 (2.5)	24 (12.2)	$X^2=29.77$
10. Acts involving agent's response to coincidences	4 (5.1)	30 (15.3)	$df=9$ $p<.001$*

*The chi-square test is applicable on this contingency table despite some low expected frequencies, since the number of cells where calculation showed an expected frequency of less 5 was not more than 4 or 20 per cent of the total number of cells (Siegel, 1956).

TABLE 3

RURAL VS. URBAN MILIEUX

(Figures in brackets indicate proportion of total N in per cent.)

	Madhya Pradesh	Ontario	
Rural (including small town)	30 (38.9)	78 (39.7)	
Urban	22 (28.5)	46 (23.4)	$X^2=0.87$
Unidentifiable	25 (32.4)	72 (36.7)	df=2 NS
Total	77	196	

TABLE 4

TOTAL FREQUENCIES OF SCENE CATEGORIES

(Figures in brackets indicate the per cent of stories in which the scene categories were used.)*

Category	Madhya Pradesh	Ontario
1. Home	41 (53.2)	78 (39.7)
2. Socially Shared Spaces	26 (33.7)	48 (24.4)
3. Work locations	6 (7.7)	23 (11.7)
4. Nature	38 (49.3)	73 (37.2)
5. Institutional spaces	22 (28.5)	49 (25)
6. Another person's house	15 (19.4)	25 (12.7)
7. Other	2 (2.5)	17 (8.6)

*These figures should not be expected to add up to 100 since the categories are not discontinuous.

TABLE 5

TYPES OF SCENE

(Figures in brackets indicate proportion of total N in per cent. Under types 'b', 'c', and 'd', home has been treated as a neutral category which may or may not be present along with the other categories included in these three types.)

Type of Scene	Madhya Pradesh		Ontario		
a. Home only	13	(16.8)	32	(16.3)	
b. Socially Shared Spaces and/or Another Person's House	10	(12.9)	29	(14.7)	
c. Nature	17	(22)	55	(28)	
d. Work locations and/or Institutional spaces	9	(11.6)	31	(15.8)	$X^2=4.32$ df=4
e. Combinations of 'b', 'c', and 'd'	28	(36.3)	48	(24.4)	NS
Stories in which Scene was unclear	0		1	(0.5)	
Total	77		196		

TABLE 6

INTERACTION BETWEEN NATURE AND SOCIALLY SHARED SPACES

(Figures in brackets indicate proportion of total N in per cent.)

	Madhya Pradesh		Ontario		
Presence of Nature and absence of Socially Shared Spaces	27	(35)	66	(33.6)	
Presence of Socially Shared Spaces and absence of Nature	15	(19.4)	41	(10.9)	
Presence of both Nature and Socially Shared Spaces	11	(14.2)	7	(3.5)	$X^2=11.17$ df=3
Absence of both Nature and Socially Shared Spaces	24	(31.1)	81	(41.3)	$p<.02$
Stories in which Scene was unclear	0		1	(0.5)	
Total	77		196		

TABLE 7

INTERACTION BETWEEN TWO GROUPS OF SCENE CATEGORIES

(Figures in brackets indicate proportion of total N in per cent.)

Group 'A'= Home, Nature, Another Person's House, and Other, used discretely or in any combination.

Group 'B'= Socially Shared Spaces, Work Location, and Institutional Spaces used discretely or in any combination.

	Madhya Pradesh	Ontario	
Presence of Group 'A' and absence of Group 'B'	35 (45.4)	98 (50)	
Presence of Group 'B' and absence of Group 'A'	9 (11.6)	41 (20.9)	$X^2=6.25$ df=2
Presence of categories from both groups	33 (42.8)	56 (28.5)	$p<.05$
Stories in which Scene was unclear	0	1 (0.5)	
Total	77	196	

TABLE 8

TOTAL FREQUENCIES OF AGENCY CATEGORIES

(Figures in brackets indicate per cent of stories in which Agency categories were used.)

Category	Madhya Pradesh	Ontario
1. Personal Quality or Idea	71 (92.2)	161 (82.1)
2. Family	37 (48)	77 (39.2)
3. Peers	20 (25.9)	58 (29.5)
4. Community	20 (25.9)	35 (17.8)
5. Institutions	22 (28.5)	43 (21.9)
6. Non-human	23 (29.8)	63 (32.1)
7. Situation Improves Itself	5 (6.4)	18 (9.1)
8. Other	17 (22)	31 (15.8)

*These figures should not be expected to add up to 100 since the categories are not discontinuous.

TABLE 9

TOTAL FREQUENCIES OF PURPOSE CATEGORIES

(Figures in brackets indicate per cent of stories in which Purpose categories were used.)*

Category	Madhya Pradesh	Ontario
1. Self	48 (62.3)	111 (56.6)
2. Family	29 (37.6)	56 (28.5)
3. Peers	7 (9.0)	53 (27.0)
4. Community	20 (25.9)	34 (17.3)
5. Institutions	22 (28.5)	42 (21.4)
6. Work/Money	13 (16.8)	22 (11.2)
7. Recreation	3 (3.8)	36 (18.3)
8. Moral/Religious/Altruistic Aims	23 (29.8)	20 (10.2)
9. Other	3 (3.8)	21 (10.7)

TABLE 10

TYPES OF AGENCY

(Figures in brackets indicate proportion of total N in per cent.)

Type of Agency	Madhya Pradesh	Ontario	
a. Family (as the only social agency	16 (20.7)	42 (21.4)	
b. Peers (as the only social agency)	6 (7.7)	27 (13.7)	
c. Family and Peers	6 (7.7)	11 (5.6)	
d. Community (as the only social agency	3 (3.8)	8 (4.0)	
e. Institutions (as the only social agency	8 (10.3)	12 (6.1)	
f. Community and Institutions	2 (2.5)	6 (3.0)	$X^2=6.05$
g. Combinations of 'c' and 'f'	22 (28.5)	40 (20.4)	df=7
h. Absence of social agencies	14 (18.1)	48 (24.4)	NS
Stories in which Agency was unclear	0	2 (1.02)	
Total	77	196	

*These figures should not be expected to add up to 100 since the categories are not discontinuous.

TABLE 11

TYPES OF PURPOSE

(Figures in brackets indicate proportion of total N in per cent.)

Type of Purpose	Madhya Pradesh		Ontario		
a. Family (as the only social sub-group)	17	(22.0)	29	(14.7)	
b. Peers (as the only social sub-group)	3	(3.8)	29	(14.7)	
c. Family and Peers	2	(2.5)	8	(4.0)	
d. Community (as the only social sub-group)	10	(12.9)	16	(8.1)	
e. Institutions (as the only social sub-group)	9	(11.6)	18	(9.1)	
f. Community and Institutions	4	(5.1)	4	(2.0)	
g. Combinations of 'c' and 'f'	12	(15.5)	31	(15.8)	$X^2=11.49$ df=7
h. Absence of all social sub-groups	19	(24.6)	56	(28.5)	NS
Stories in which Purpose was unclear	1	(1.2)	5	(2.5)	
Total	77		196		

TABLE 12

INTERACTION BETWEEN SELF AND MORAL AIMS UNDER PURPOSE

(Figures in brackets indicate proportion of total N in per cent.)

	Madhya Pradesh	Ontario
Presence of Self and absence of Moral Aims	39 (50.6)	105 (53.5)
Presence of Moral Aims and absence of Self	14 (18.2)	14 (7.1)
Presence of both Self and Moral Aims	9 (11.7)	6 (3.0)
Absence of both Self and Moral Aims	14 (18.2)	66 (33.6)
Stories in which Purpose was unclear	1 (1.2)	5 (2.5)
Total	77	196

FIGURE 1

SOCIAL RELATIONSHIPS IN CHILDREN'S STORIES (SRCS)

Title_____ No._____

(Make as many choices as necessary under items 3.1, 4, and 5, but only one choice under items 1 and 3. Asterisk indicates need for detail.)

1. Agent (the character who performs the action depicted in a story or around whom the story revolves):

Child		Adult		Non-human	Group agent
Male	Female	Male	Female		
1	2	3	4	5	6

1.2 Agent's background in terms of occupation and/or social status, if available (in the case of agents who are dependents of someone else, use the background of the person on whom they depend, e.g. parents in the case of child agent):

2. Act (summary of the plot-line, in terms of the agent's action, in one sentence):

3. Scene:

Rural/small town	Urban	Unidentifiable
1	2	3

3.1 Space/s used in the text:

Agent's home	Socially Shared Spaces	Work Location	Nature	Institutional Spaces*	Another Person's House	Other*
1	2	3	4	5	6	7

4. Agency (means used in the performance of the act):

Personal Ability or Idea	Family	Peers	Community	Institutions	Non-human	Situation Improves Itself	Other*
1	2	3	4	5	6	7	8

5. Purpose (context in which the purpose of the act is established):

Self	Family	Peers	Community	Institutions	Work/ Money	Recreation	Moral/ Religious/ Altruistic Aims	Other*
1	2	3	4	5	6	7	8	9

6. Special comments_____

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